

THE KOREA FIELD

SEOUL, KOREA, AUGUST, 1905.

No 16

UNION.

"THE KOREA FIELD" set before itself three years ago "the object of familiarizing readers with the working of the Holy Spirit in the Churches of Korea." That wonderful, glorious Being is giving at this time new manifestations of His power among us, acting strongly upon the hearts of the missionaries He had sent to preach in this land, and drawing them together in such a bond of unity as has been previously unknown.

We speak of it among ourselves as the "union movement." Visibly it has for its aim the extinction of denominationism here, the fulfilling of the Savior's final prayer that His followers "might be one," the blending of all sects indistinguishably as Christians. More subtly it has had the effect of drawing His children in this land together with a bond of closeness in Christ hitherto unknown and which cannot fail of exerting a marked effect in the work of the coming year.

Like all the appearances of the Spirit, the rising of this wave is hard to trace in its beginning. Like the wind, blowing as it listeth, it touched many hearts at once and men perceived its presence. One and another then confessed the prayers of years for closer union between the two great denominations preaching Christ in Korea. Then we knew that the Spirit was working, as always, on hearts He had prepared and softened to seek the very blessing He designed to give.

The impetus came with the coming of Bishop Harris, of the Methodist Episcopal Church, near the end of June. He came to us as a revelation of God's power in drawing men so close to Him-

self that they can forget common earthly aims, can look beyond and over the marks of a Christian denomination to the universal tokens of His presence in His Church. We found in him a man above Methodism and above Presbyterianism, a messenger assuredly sent at a given time to make known a given message.

And now we are waiting—waiting on the Holy Spirit to know what He will further reveal, waiting to be shown clearly if He will truly draw us into perfect oneness here, or if we may only go at this time part of the way; waiting with bated breath that we may not in any manner grieve Him away, and with much prayer that He will make known to us all He is seeking to reveal and will in no way let us hinder. We know full well that, if these present indications are to be fulfilled, He must touch the hearts too of many in other lands; for so He has in the past ordained it and used mightily the fathers of denominations as His instruments: so in this we wait, to see if He will bring us to overture these Assemblies and Conferences, and, if so, how He will move them to reply in the coming years, when they shall have sought His counsel.

But we are acting too during these summer months here in Korea, or rather preparing for action by drawing up plans and agreements and talking it over, so that all shall be ready, as far as human agencies can effect, when the great meetings come on next month. For it is to that time we look forward, as we do all through the year each year; and September is our month of meetings in Korea, though our elaborate machinery keeps us busy with lesser meetings at all seasons. For missionaries in Korea the month of September has three

divisions, the period of the Bible Conference, the period of the Presbyterian Council, and the period of Annual Meetings. Even for our Methodist brethren these divisions hold to a considerable degree.

The Bible Conference meets in Seoul with "the Union Church" the first whole week in the month, and Christian workers from all over the land seek to be present. It is designed that one afternoon of conference week be given this year to an earnest seeking of the Spirit's guidance in this matter of union. No programme is planned. We rely on Him to make Himself known to us.

The Presbyterian Council must take the matter up formally. Probably one full session will be devoted to discussing the possibilities of uniting our churches with those of the Methodist denomination in Korea. The question will be brought up by an overture from one of the "Presbyterial Committees." As the Council is composed of ministers and elders affiliated with the General Assemblies of four great churches, Australia, Canada, United States South, and United States North, its action, if any definite one be taken, must be brought before those several bodies.

In the last third of the month many practical aspects of the project must be discussed in the annual gatherings of a number of missions, meeting either in Seoul or Pyeng Yang. It is for these discussions chiefly that the present drawing up of plans and outlines of agreement is seeking to make ready.

To what the Spirit will guide us as the form of church union He designs for the present stage of our work we do not prophesy. That He will make some decided advance known to us as good we firmly believe. To many it seems that it will be some form of bond between the believers who have hitherto gone under the name of two denominations, by which such names shall henceforth be wholly erased from the cognizance of native believers; by which all individual churches shall be upon a parity of fellowship, baptism, the other sacraments, church government, to be administered with liberty of details so long as certain important principles be not overstepped; by which common interests shall be considered and adjusted

in a periodical conference, a delegated body not unlike some at present held in Korea, whose decisions will be accepted by consent, not by authority. Within such limits the forms dear to denominational adherents may well be observed, but are likely to gradually merge into a uniform procedure characterizing the then one Christian church of Korea. Friction at the outset is to be expected as inevitable, but surely the Spirit is to be relied on for its control and extinction. The above shows what to the minds of some seems possible, but does not imply that all minds are not open to whatever He may be leading us into. Such has been the attitude of workers here from the outset, and in it lies the explanation of some practices not found in most other mission fields.

Entirely apart from the subject of church union, there is a line of kindred policies in various phases of the missionary work, which, if followed, would be attended by many material benefits, and which it is entirely in the power of the missionaries to adopt, provided their home boards approve and support them in the matter of funds. These we commonly denominate institutional work, because it is indirectly evangelistic, instead of being directly so. It includes the work done in the hospitals and dispensaries, in the various educational institutions, on the printing-press, and at the desk. The Methodist missionaries have proposed to the Presbyterian ones that all this work shall be consolidated, so that in one station there shall be but one hospital, but one boarding-school for girls and one for boys, so that all periodicals both Korean and English, shall unite in one only in each tongue, so that a common hymn-book shall serve all missions, and all shall unite in the maintenance and conduct of a single printing-house. Such a series of steps would close up quite a number of institutions now open and would set free for other work, that is the direct evangelistic, several missionaries now employed in schools. It would compact medical work in such a way as to render it much more efficient with the facilities now at command, and so as to allow of the nursing, the compounding of drugs, and the care of special classes of diseases to be conducted with much greater ef-

iciency and economy. It would provide facilities for executing in Korea much printing work which now has to be sent to Japan, would avoid many delays, which in the obtaining of the Scriptures especially have formerly proved so vexatious, would allow of the installation of departments for the satisfactory conduct of book-binding, of illustrating, of type-casting, and of several other branches of the art of book-making, of which the missionary work in Korea comes to stand more and more in need.

In some lines of work the objections which present themselves lie chiefly in the extra labor involved in a readjustment of plans, in removals, and in erection of new buildings; also in a possibility that the new plans will not prove satisfactory and will later need to be reversed, and perhaps in some financial adjustments which require to be made with care. These are but slight when compared with such advantages to the whole work as have been outlined above. In the schools too there is almost everywhere a call necessitated for enlarged facilities, grounds and buildings. Perhaps the calls that will be sent out for such funds will not be larger than were the work simply carried forward upon its present lines. In press work much fresh capital is indispensable for the required expansion, but the demand will be one of reciprocity, for the other missions in Korea have hitherto enjoyed the benefit of the capital invested in its press by the Methodist Episcopal Mission, and it is but right that they should supply the capital needed for further expansion.

As a rule the missionary body is warmly in favor of these features of union and is confident that they will be consummated. Plans for the assignment of work to individual missionaries during the coming year are being built upon them; and various committees are working as devotedly as circumstances will permit to perfect the many details necessary in order to bring them for ratification before the bodies which meet next month. Even where demands for increased expenditure are involved we believe, with the optimistic faith which has characterized our requests in the past, that the Spirit will lead the Boards to solicit and God's people to

give according to the measure of His approval.

Without undue expansion of detail we have sought to give our readers in the above a sufficient view of the movement now interesting all the Korea missionaries most deeply. There is one thing which every one of us upon the field most earnestly desires for ourselves individually and for the several bodies which must pass upon the worldly aspects of this union: this is the prayer of all who are wont to pray for us and God's work through us, that He will make His will very plain and will lead us perfectly to acquiesce therein, that He will work out for these confiding Korean Christians at this time just what His own true purpose is and that we may not hinder.

RIVER VILLAGE WORK.

From Personal Report of Rev. S. F. Moore, July, 1905.

SABBATH services have been kept up regularly at the river and much seed has been sown in wayside preaching and a good many books and tracts have been sold and distributed. Some twenty-eight adults have come in during the year to make a start for the Kingdom. Of these some have moved away, some came only a few times and were seen no more, while a good many have met with such opposition from the foes in their own households that churchgoing was impossible.

Mr. Whang, a saloon keeper, brought his wife to the hospital, where they both heard the Word and gave up the saloon business in which they had been engaged. For many months Mr. Whang was out of employment. He came regularly to church and at last applied for baptism, when it came out in the examination that his wife was living in the country and that this woman, with whom he was living, was a concubine. He was encouraged to live a Christian life, although he could not be baptized. He is now working for a heathen master, and his boy says they don't have prayers any more. Whang still professes to believe, but works on Sunday and comes to church no more.

Yi is a school teacher and a doctor.

He read his Testament well and seemed a promising inquirer in some ways, though he seemed to lack in reverence. After some months Mr. Yi's only boy was taken very sick. His wife, who was not a believer, wanted to call the mutang and sacrifice to the spirits. Yi told her that it was a grievous sin to do so, but he would not forbid her doing as she pleased. After the sorceress had sacrificed and gone through with her incantations the child died. As they had several little girls and only this one boy, they were heart broken. Mrs. Yi said to her husband, "I am done with worshipping the spirits now," and in anger they destroyed the long venerated fetishes.

It was not long after this that Mr. Yi had a dream in which the devil appeared to him, saying "You are the man who put me in the fire, are you? We'll see who will conquer. I am setting fire now to your house." Immediately he awoke to find his house on fire in several places. This experience was repeated a number of times, and, as Yi's house was joined by other houses on both sides, and these again to others, the neighbors feared that their town would be set on fire, all because Yi was so foolish as to do the foreign doctrine. After some time Yi yielded to their importunities and put up other fetishes, or allowed them to do so, and to sacrifice to propitiate the offended gods. This also was of no avail. The Korean Christians believe, I think unanimously, that the devil sets fire to people's houses. "We wrestle not against flesh and blood, but against powers, against the spiritual hosts of wickedness in the heavenly places."

One woman who came to church and wished to be a Christian was severely beaten by her husband and forbidden to come again. Another woman who came in her husband's absence, told those who stopped for her the next Sabbath that her husband had raised a great row when he came home and found what she had done, and it was impossible for her to go any more.

One young man, who wished to make a start for the Kingdom, found his way opposed by his family, who hid his hat and coat to prevent his going to church. The young Pak, who was laboring with

him, told him that God did not care about his clothes, and to come just as he was; so he borrowed a coolie hat from a neighbor and made his first appearance at church in his shirt sleeves:

I might go on to relate other instances, but these will suffice to indicate what it means to "come out from among idolaters and be separate." No doubt there are many who desire to follow the call of the Good Shepherd, but as yet are only disciples secretly for fear of the (latter day) Jews.

"But other seed fell on good ground." There are a dozen or so of inquirers still holding out: a half dozen of them seem to be ready for baptism, and three have been already received to membership.

We are cramped for room in our present quarters. The hut is so low that only in the center is it possible to stand up. By order of the Chief of Police all mutangs and sorcerers were forbidden to practice their arts and all the idol shrines in and about the city were stripped of the long worshipped pictures and images, which were destroyed. Many buildings were thus left vacant; and, with the consent of the owner, we occupied a beautiful little temple for six weeks. This temple had been built by a Mr. Sin who had been told that if he did so his sick child would recover. He built the temple to Quan Kong (god of war) and sure enough the boy recovered and has now grown to manhood. The old man read the books and would have been willing, I think, for us to use the building indefinitely, but his sons, who lived next door, objected to our singing, and were afraid we would try to claim the building, as there was no deed to it. This incident suggests the time, not so very far distant, when even the Buddhas will be thrown down and the now empty idol houses will be filled with those who worship the true God.

WOMAN'S WORK AT TAIKU.

*From a letter of Mrs. J. E. Adams,
June 5th., 1905.*

I WANT you to know the Bible Woman. She is a woman of about sixty-six, shaking with palsy, but earnest in her preaching in the guest house and as she visits around among the people.

She has been a Christian for perhaps the past twelve years, and makes a splendid evangelist. I should feel her loss greatly, should she be taken from us, and yet she is not much help in instructing the women in the classes. We hope soon to be able to train up others to help in the great work of spreading the Gospel among their own people.

We call this woman "Tongnai Noin," which means "the old lady from Tongnai," where was originally her home. Yesterday at the close of our Bible class she said "Goodbye, I am going with these women out to Chim San to spend a few days." One of the women from that village said "Yes, she is going with us. Pray that many may be converted while she is there." At that the Bible woman turned back and said "Let us pray before we start." So all were soon prostrated and asking for a blessing on the visit.

I recently took some trips in the country that I will tell you about. Some time ago Miss Carson and I, with my oldest boy, went out to one of Mr. Adams' groups about ten miles from here and spent Sunday. We were able to go by train, leaving on Saturday noon and returning Monday. The village was about a mile from the station. Escorted go some twenty women, who came to meet us, we went directly to the church, where, as soon as we had rested a few minutes, out came the Bibles and hymn-books and study commenced. They only left us long enough to get supper, and were right back again, and the evening until near ten o'clock was spent in study. Sunday we were at it about ten hours altogether, only stopping for a hasty dinner, or rather lunch, from our box. They were with us again in the evening and loth to go when bedtime came. The little Korean lamp is such a poor flickering taper that, after reading some, I had a personal talk with them about their lives and the difficulties that surround them, and together we prayed for each other.

Monday morning we overslept from being so tired, and one of the women came to take us to breakfast before we were up. Although it was a rainy day, we found some twenty-five women or so gathered for study in the church when we returned. They all seemed so anxious

to be with us and make the most of the visit in every way that it was a real pleasure to teach them.

Another trip which I took was up to Kyung Ju, where I had a five days' class with women who were gathered from the surrounding groups where there are Christians. Kyung Ju is fifty miles from Taiku, and, being the old capital of the Silla kingdom, which flourished a thousand or two years ago, has some interesting stories connected with it, and some relics that I was glad to see. I was perhaps the first white woman to come into that part of the country, so they were all interested in me; and on that account it was thought best for me to dress in Korean clothes, which I did, much to the delight of the women.

My husband was with me and helped me by taking two of the classes daily. We were quite pleased with the attendance at the class, as this was the first one ever held in this place. There was an average attendance of about twenty-five. All ate and slept together in one big room, and several times after nightfall I heard them out praying behind the house in the rain, as that was the only quiet place they could get for prayer. There were many interesting things connected with the class. We had several evangelistic meetings with outside women and several were converted. One old woman I can see yet as she came in with her hungry heart full of a longing for something better. And I heard her preaching to others after a few days' attendance at the class. She said "I came in here wanting to know how I might go to a good place when I died, and as I sat listening to their talk I didn't even know I was hungry but sat on and on into the afternoon without thinking about eating." Another woman came and was converted and stayed through the class. The last night, as we were having a farewell meeting, she remarked "As long as I am here with these sisters it isn't hard to believe, but I want you to pray for me as I go back to my home. It is going to be hard then." There were many requests for prayer that last night and many tears shed as we parted. This study together was, I know, a very bright spot in their usually monotonous lives.

WEST GATE CHURCH OF SEOUL.

From Personal Report of Dr. H. G. Underwood, July, 1905.

NOT only have the usual activities of the Sai Mun An Church been maintained, but they have been increased during the past year. The class system has been kept up and the number of classes augmented, so that we now have twenty-four classes, each of which has its weekly meetings and is under the care of a special leader. Two of the church members have been chosen as a kind of superintendent of classes, and they from week to week visit the different classes, attend the class meetings, and try to help the leaders in securing the regular attendance of members at class and church meetings. At the suggestion of the deacons, special studies are assigned for these class meetings, so that all are studying the same Scripture during the same week.

The Young People's Association was, up to the end of the year, maintained as an association of the young men of the church, who desired to organize for the sake of more active united Christian work. Early in the year however, some of the women of the church having suggested that they would also like to be organized for more active work, it was moved and carried at a meeting of the official board to start a Women's Christian Endeavor Society. A call for such a meeting having been issued, and some thirty or forty responding, an organization was effected of which the word "young" in the name was dropped and a Christian Endeavor Society for both men and women was organized. Various committees, for preaching, visiting the sick, attendance at the hospital, looking up delinquents, etc., were appointed, and an effort was made to give some specific work to every member. The society meets once every two weeks, when reports are made of work done, and suggestions offered for the future. Both men and women entered into the work of the association with much enthusiasm. The society plans for the weekly distribution of tracts by both men and women, and, especially among the men, every Sunday sections of the city are assigned to companies, who go out to

preach and teach. The young men anticipated the crowds that would gather at the coming of the Japanese Prince and the opening of the Seoul-Fusan Railroad, and were on the ground in force among the tens of thousands who gathered, and by preaching to groups and the distribution of thousands of tracts proclaimed Christ.

A notable incident during the year was the activity of Sergeant Choi Dok Chun of the Pyeng Yang regiment stationed in Seoul. He had united with our church about a year ago and whenever he was in Seoul was present with from two to half a dozen of his comrades. When the regiment started for Wonsan he asked the prayers of his brethren that by his life and word he might preach Christ among his fellows. When he came back in the spring Christians in the regiment numbered between twenty and thirty, many of whom have since been received as catechumens.

The organization of various political societies to combat the inroads of the Japanese, and the attempt by a commercial company to represent Mexican Yucatan as an Eldorado for Koreans, producing almost a stampede from the Sai Mun An Church, where it took the form of an epidemic, in no small degree hindered spiritual growth. It is in fact almost impossible to represent the unsettled and excited condition of the people over the trying developments of every day due to the incursions of thousands of Japanese and the political situation. Today the length of men's pipes restricted, tomorrow women are no longer to be allowed to wear the long accustomed shield of either the green coat or white apron over the head, here a church forcibly occupied by the Japanese army and used as a saloon, there a company forced to work at almost no wages on the railroad, and in hundreds of instances men's farms and houses seized, either by private Japanese or by the army, with no redress in most cases, keep the people continually preoccupied, anxious, and distracted.

PERSONAL REPORT

of Rev. W. B. Harrison, September, 1904.

IN connection with the local church, the Sunday morning service, the

Sunday school, and one of the classes in it have been conducted in person usually. while the other services were entrusted to first one and then another of the Koreans, with a view to developing them as leaders. As to reaching the city of Chunjū, there are no results to report. The year has not passed without effort in that direction. Books have been kept on sale at Mr. Im's tailor shop, as reported last year, and during the year were put on sale at Mr. Chun's shop. They are both on the principal business street of the place. In addition, a free library of about 100 volumes of the most suitable Chinese books I could find in Shanghai was provided with a case and put in Mr. Im's, hoping to attract the literary conservative class. A few have availed themselves of its advantages. During the bad weather my helper spent several weeks visiting the guest rooms, with success we hope, though no immediate results. The work at the local market has been done principally by Kim Chang Kukie, who seems well qualified for this kind of work and takes pleasure in it. Though this is not an ideal way of reaching the people, hundreds of them hear the Gospel there every fifth day who never hear it anywhere else.

Four trips were made to Yong Mot, including Sunday each time. In June I spent ten days in company with several Koreans going from village to village and from market to market in Iksan county. Whether it was because the church had gotten a bad name in that section, or whether the people were more than usually indifferent to eternal things, or because they had little money, we sold few books. But they treated us well and usually listened attentively. We repeatedly congratulated ourselves that we were called to be His witnesses and not to be His booksellers.

The boys' school was opened November 11th. and was carried on for seven and a half months. Enrollment 13, average attendance 8. My time for an hour and a half or two hours a day was given principally to the one advanced scholar, as the native teacher could not teach him. At the beginning of the year the fathers of the boys were allowed to subscribe as tuition any amount they could pay, but were given to understand that they must pay their subscrip-

tions. Most of them have paid up in full, the others probably will.

The poverty of our people almost made it impossible to have any school at all. Two more of the larger boys were put out to earn their living, leaving only a few small boys and one large one supported by a foreigner. Heathen of this class are not sent to school. The total amount paid in tuition is only 20 yang, but if counted by the effort to raise it it is no small amount. One of the fathers brought one yang this summer and apologized for not bringing it sooner. In reply to question why his boy did not come to church he said that it was because he had no clothes. The small amount of coarse cloth that is considered necessary for a small boy to appear in public shows the poverty of this family. The others are not much better off. They appreciate the school and are growing in appreciation. One man said "I want my boy to stay in the school many years." Another with two boys said "I know, if it was not for the missionary, I could not give my boys an education. The Gospel came too late to make anything out of me, but I do want my boys to make something." Four of the scholars were baptized during the year. Literature distributed through the various channels, Gospels 250, tracts 2500, calendars 1000, sheet tracts 5000.

As to the work of the coming year, I will only say I hope the Mission will give me less to do and thereby enable me to do it more thoroughly. I am ready to give up any part of what I have in order that some one else may do it better.

THE GOSPEL LEVELS RANKS.

From Personal Report of Dr. J. S. Gale, July, 1905.

DURING this year church services have been well attended, and so insufficient has become our accommodation that the church is now undergoing repairs. The larger number of newcomers are men of the upper class, who at last come freely and worship with those who are of no account socially. The homes of the aristocracy are open to the Bible and classes are being held in different parts of the official quarter,

one of them in a gentleman's foreign drawing room surrounded by beautiful trees and garden grounds and attended by his acquaintances and friends.

In the general work of breaking down barriers and evangelization the Y. M. C. A. has helped greatly, and the able handling of Koreans by Mr. Gillett will tell mightily for church work in the future.

Among those who have attended services this year are the family of Princess Chil Yong, who for so many years has been high-priestess to His Majesty and the late Queen Min. It is a noteworthy proof of change of the times to see her in church and have her as an inquirer. One of our members remarked that she is the most influential person in the palace today and that His Majesty would listen to her as to no other. This will indicate the wide extent of evangelistic work during the past year. Thirty-six adults have been baptized, six children, and forty-six catechumens have been added.

OPPORTUNITIES.

From Annual Report of Syen Chyen Station.

ONE of the greatest hardships of missionary life is the stern necessity which compels us to turn away from so many opportunities lying right at our hand. Because of the press of other work we are unable to undertake many things that present very strong appeals to us.

One kind of work which we have as yet been unable to take up was mentioned in our last year's report, viz:—some kind of training for the young women who are clamoring to be taught and to whom we will naturally look for future school teachers and Biblewomen.

Another very attractive field that has pressed itself upon our notice is of a similar nature, viz:—training of some kind for the bright young men in our churches who have the means and the desire to study but for whom no way is yet open. One of them said recently "When I attend a class, I want to ask dozens of questions, but I cannot because of the shortness of the time." A training class of a fortnight or so every year for younger church members would do much to make these men more help-

ful in their groups and better material for future church officers.

TAISI.

From Personal Report of Rev. C. A. Clark, July, 1905.

I want to add one incident that has encouraged me again and again to feel that the year has not been spent in vain. About a year and a half ago Mother Kim of Tabangkol came to me with a little roundfaced woman that she said wanted to believe. Mother Kim had preached to her and prayed for her for months and at last the decision had come. Taisi came regularly after that to catechumen class. At first I didn't take to her very much because she had a confident manner and I thought she talked too much. Gradually however it began to dawn on me that her talking and explaining was doing twice as much good as mine was, so I gave her full play. She began bringing in her friends. She is only a seamstress, though of noble family originally. She began preaching to her employers and relatives. Almost every week she came in with one or two or more, sometimes five or six. As she succeeded her enthusiasm grew, until, being of a very excitable disposition anyway she became irresistible. She and old Mother Kim were out every free moment, preaching and exhorting. Even at the marriage of Taisi's daughter in April, after the moksas had left, they preached for half an hour to the wedding guests. They went to all the places where Mother Kim had formerly been unable to make an impression. Taisi, by her enthusiasm, fairly stormed down the opposition. Many came and went away again. Many stayed. There are more women attending Tong Hyun now than ever since I've been in Korea. Since there was no foreign lady working in the church, I began to feel that Taisi ought to be freed from her drudging twelve hours daily task of sewing to come and do preaching only. I called her up and asked her if she was willing. She took a day to think about it. Then she came back and said it was a big temptation, she so loved to preach, and it was hard to live as she was, but she could not take money for speaking for her Lord.

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In accordance with the arrangement being made among others of the plans for union, it is very probable that the November number of THE KOREA FIELD will be issued under a new joint management as the first number of a monthly series, representing all the missions in Korea. The plan is to merge with it "The Korea Methodist," which is not yet quite a year old. If this change be effected, all subscribers upon the books of both periodicals will go upon the new books for the period for which they stand paid up at the time the union is consummated. In consequence however of the change of period from a quarterly to a monthly, and also because of an increase in rates of postage amounting to more than a doubling, it will be necessary that a considerably increased subscription price be set. Of these matters information will be definitely given in the next number.

KOREAN INDEPENDENCE.

From Personal Report of Rev. S. F. Moore, July, 1905.

THE character of the settlement about our compound has changed so much that if any one had been absent for a year, he would hardly recognize the place. Korean huts have been purchased by the Japanese one after another, and the new owners have almost always replaced the Korean hut with a Japanese house much more respectable. There are not a few two story buildings, some of them of brick, but mostly frame.

A change corresponding in character, if not in degree, has taken place throughout the peninsula. The Koreans have not been left in doubt as to the relation they are to sustain to these uninvited

immigrants, who have come to stay. They have been made to understand from the first that the Japanese are here as MASTERS and that they themselves are to be the hewers of wood and drawers of water.

Korean Independence, which a year ago was still in hope of surviving, has dissolved into thin air and mingled with the shadowy dreams of the past. One by one the governmental departments have passed into Japanese control, and now the Koreans no longer protest, but quietly bow to the inevitable.

The amount of suffering amongst the Korean peasantry incident to the incoming of the new regime has been considerable; but when we remember that in the war which has been and still is raging some hundreds of thousands have died, there is reason for thanksgiving that the suffering has been no greater.

SCHOOLBOY ANSWERS.

From Personal Report of Rev. A. A. Pieters, July, 1905.

THE station assigned me six weeks work in the Intermediate School, beginning the middle of November. The subjects taught were Arithmetic, the Life of Christ, and Outlines of Theology. This work proved extremely interesting, although, after five years' absence from Korea and strenuous efforts to acquire three other languages, it was rather difficult to teach such abstract ideas as the Attributes of God, the Meaning of the Trinity, or the philosophy of the Eternal Decrees of God and Man's Free Agency. I was however more than once surprised by the readiness with which the boys seemed to grasp some of the intricate problems of theology. For example, when I once asked them whether in their minds the presence of suffering in the universe, which was created and is being ruled by God, would not make Him the author of suffering, one of them at once replied that we could no more think that than we could attribute to God the cause of a feeble man's falling and injuring himself during a strong wind, although of course God is the creator of the forces causing the wind. Other similar answers showed that the boys were not at all devoid of the power of ratiocination.

TO FOIL THE TEMPTER.

From Monthly Report of Rev. W. R. Foote.

AT Sil Li we had a very pleasant time. Here we met colporter Yi Kun Sik, with a load of books for which we were thankful, as we had sold out all ours and were unable to supply the demand the last few days. Mr. Kang, who is one of Mr. Moore's converts, but now lives here, was our host. As soon as we were comfortably seated he gathered his family and asked to have worship lest in our conversation we might be tempted to talk too much of worldly things. Early next morning when making the same request he said he had been a very bad man and now always wished to begin the day with God and that unless he read the Word and prayed often he sometimes lost the fellowship of the Holy Spirit. My visit to his home was very enjoyable.

STOOD FIRM.

From Personal Report of Rev. C. A. Clark, July, 1905.

IN December I made a trip to³ Magun kol where a new church has sprung up. While there I organized the group and arranged for a preacher to go out every week. About sixty people were meeting there in January. On one of the Sundays in January my teacher went out, and after service that day a subscription was made to build a church and the money necessary was all paid in within a week, although the people are all poor woodcutters and farmers. The people have been terribly persecuted by the heathen and the magistrate and others, but are standing firm. One man was tortured in jail and compelled to pay over 100 dollars Korean. He was the first man in all that district who refused to worship his dead mother.

AN EMERGENCY CASE.

THIS year's work began with a flying trip to the country to see the wife of one of the leaders, who was in an exceedingly dangerous condition. It really seemed useless to go, but, lest they might think I did not care for her, I decided to go and do what was possible.

It being an emergency case, I decided to take six coolies, but my old "stand bys" were out of town, and I was not happy to see six men who were all untried strangers, and hesitated a moment; but there was nothing else to do, so off we started. We had almost reached the village of Hang Kang when one of my ropes broke; but fortunately we were able to secure more in the village, and without waiting we hurried onto the boat and the coolies repaired ropes while we were crossing the river.

We spent the night in an inn 30 *li* out, and, arising at two, we had breakfast and were off at four o'clock. I never had better coolies. We went the remaining 120 *li*, reaching our destination at five o'clock. To my surprise the woman was still living, and in half an hour the operation was over and she was quietly resting. This was Friday night. I spent Saturday and Sunday with her, and Monday morning started for home, reaching there Tuesday just after breakfast.

Travelling in Korea in July is not ideal, but I had my mosquito net for the night and the sun's face was kindly hidden much of the time both days; and I was most thankful that God led me to go when He did, and also for the many evidences of His blessings all along the way. *From Annual Report of Dr. Eva H. Field.*

TRAINING CLASSES PROFITABLE.

From Personal Report of Rev. A. A. Pieters, July, 1905.

FROM the experience I have had this year of teaching in training classes I am convinced that this is the most important, as well as the most inspiring work a missionary can do in Korea. I doubt whether he can hope ever to come into touch with his many large and scattered congregations. The only means therefore of giving them the necessary instruction and guidance is by training their leaders—a work which is almost as helpful to the teacher as to the taught.

A CHRISTIAN VILLAGE.

From Personal Report of Miss M. E. Brown, July, 1905.

THE little community of San Chuk Dong, in Dr. Underwood's district,

30 miles from Seoul, consists of about 50 inhabitants, entirely Christian. At the first morning session twelve interesting faces greeted me and one more was added in the afternoon. It was a pleasure to be with these women and to see the interest which they showed in each Bible study. We met three times a day for study, selecting our lessons from the Gospel of John. "Faith" was the key-word. They enjoyed learning the song, new to most of them, "Faith is the Victory," and called for it at almost every session. All the women had learned to read, and at each study we assigned from one to five memory verses, usually from some other chapter than the one studied. Nearly every woman committed these verses and recited them at the following study period. The women simply made the study their business, so far as home duties would permit.

It was a new condition under which to teach the Scripture, a new tongue, which as yet I felt so ill prepared to use; a room eight feet square with 13 adults and from three to ten children, ranging in age from three months to nine years, all being seated on the floor. It is needless to say the children were not all models of behavior in meeting, and there were many other interruptions beside, but the women persevered and I tried to be patient, and was truly grateful for my faithful and capable Bible woman, Chang Suni Omini.

A dear child of thirteen interested me by her sweet winning ways and her devotion to the study. She was very anxious to be baptized and had studied diligently for it. She also wanted a name, was called "baby," and was introduced to me as Mr. Sin's daughter-in-law. Dr. Underwood visited the church while I was there, and "my baby" passed her examination successfully and received baptism and a name.

This Christian village, with its plain, hard-working, humble men and women, their pure and simple faith in Jesus, their neat little homes, the new church building on the hill, where they meet for a brief praise service every evening of the year, the clean streets and the atmosphere of Christianity which pervades the place, all testify for what the Gospel of Christ has done for them.

One day I was visiting in one of the

homes when a little seven-year-old girl sat down alone at the tiny dining-table to eat her dinner: but before beginning her meal this sweet child of faith bowed her head in prayer.

One night, about eleven o'clock, as I was lying on my cot half asleep, I was awakened by a song. A man was passing my window singing in the stillness of the night with a clear pure voice "Jesus, I my cross have taken." This would not cause comment at home, but in a heathen land it was good to hear.

It was with tears in our eyes that we said goodbye after almost two weeks together, the women begging me to come back to them again next year. I truly hope to do so. I felt as though I could really be a Christian while with them.

A YEAR'S RETROSPECT.

*Personal Report of Rev. C. E. Sharp,
July, 1905.*

CLASS work has had a prominent and important place in the work of the last year. Instead of holding one large general class, plans were made in the fall for holding five smaller classes in as many different parts of the field. The aim was to reach a larger number of people and at the same time have a smaller number to teach at one time, and so be able to give more attention to individuals. This plan was carried out with the exception of one class for which there was no sufficient time in the spring before farm work began. The plan was a great success, except that the attendance was so large at many of these local classes that not much time could be given to individuals.

In holding these classes valuable help was rendered by other missionaries and by the helpers. Dr. and Mr. Underwood assisted in the classes at Taitan and Sorai, and Mr. Hunt in the classes at Ot Kol and Eul Yul. The total attendance at these four classes was 320. Large classes were held by the helpers at Chong Chon, Pak Chon, and Puug Chun Eub, with a total attendance of 132. Many smaller classes were held by the helpers with attendance ranging from six to twenty. Two classes for women only were held by Miss Shields at Eul Yul and Ot Kol with good attendance and interest. The helpers and leaders' class

was held at Haiju, and assistance was given by Mr. Pieters and Mr. Hunt. As a leaders' class it was not a great success, many leaders not being able to be present and many not leaders coming uninvited. A change of plan was necessary, and in its results the class was one of the most satisfactory of the year.

The aggregate attendance on all these classes was over 600. In this way direct and continuous teaching for a number of days was given to a large number of people. It is hard to over-estimate the value of these classes in presenting to the people the most important truths of the Gospel and the Christian life.

The annual meeting of leaders was held at Ot Kol in December. The treasurer's report showed a good balance in the treasury. It was decided to increase the salaries of two of the three helpers supported by the field, and to pay Elder Saw's expenses during his attendance on the theological class held in January and in the spring.

A detailed report of the field is as follows:—

Haiju: The chief cause for rejoicing is the spirit of unity now manifest. For some time past some of the leading members have not been on the best of terms. There was no quarrel, just a coolness between them. But a few months ago they got together and cleared up all their differences. A number of them have remarked since "We are so happy now since that matter is settled." A boys' school has been in operation the past year. The Methodist mission is opening a station in Haiju, and their policy of using money freely in employing helpers, establishing schools, etc., is trying the faith of some of our people. A few have left us, but not many. The greater temptation has been to be a little jealous over their apparent success in bringing people into the church; but they have struggled against this spirit, and they are on very good terms with the Methodist people.

Masan: The chief work has been the training of those but recently brought in. Nearly ever woman in the congregation is now able to read where three years ago, when the work was begun, scarcely one could be found able to read. They have been strengthened also by a large family of believers moving in from

Mr. Swallen's territory. A new church has been built the past year.

Taitan: The work has not advanced as we might wish, neither has it gone back in any way. It lacks effective leadership. A boys' school has recently been started.

Kum Dong: The leader, Mr. Kim In Ho, has not been satisfactory for some time. He has shown a lack of zeal and interest in Bible study and class work, and this was reflected in many of the less influential members. But at the Taitan class he got a new view of sin and made public confession of past wrong doing and lack of interest. He has shown a different spirit since. An interesting conversion was brought to my attention here. A young woman of good family had "spells," which came on her occasionally. She seemed to be possessed by an evil spirit and danced and carried on like a nutang or sorceress. She was possessed by a power which she was unable to resist. A Christian family said to her people "Only Jesus can heal her." She asked this Christian family to teach her how to believe. They took her to church and otherwise taught her as best they were able. Since then these "spells" have all passed away. Her family all attribute it to the power of Jesus. She has become a strong healthy woman.

Sorai: This church is the spiritual mother of nearly all the work in this region. For a long time it was the center from which preachers went out to the surrounding country and to which inquirers came seeking to find out more about the "Jesus doctrine." But with the growth of the work in other places she is gradually losing her important position, although this is still in every way the strongest church in all that region. On account of Elder Saw's absence on the occasion of both my visits no session meeting was held the past year. The regular work of the church has been kept up as usual.

Pak Yung: The main work the past year has been the building up and strengthening of those brought in a year or two ago. A few who came in at that time have backslidden, but the large number continue faithful even under severe persecution. This church needs leadership. They are a simple-minded

earnest people, and it always does me good to visit them.

Chang Yun Eub: This church continues the same as last year, almost destitute of spiritual life. I hope to spend several days with them this fall, teaching such truths as are appropriate to their condition. The leader is a good man. He has gathered quite a number of boys together, many of them from heathen families, in a day school. He charges a fee sufficient only to pay the running expenses of fuel, etc. Study of the Bible is an important feature of the school. He hopes by means of the school to reach some of the younger people of the Eub. He is doing this on his own initiative, and, whether the policy is the wisest one or not, we cannot help but admire the spirit of the man.

Chang Ni: The interest in this church continues to grow. There are a number of new believers. The missionary spirit is strong among them. Several of them have visited the island of Chodo to preach to the heathen.

Pung Chnn Eub: The work is very encouraging. There are quite a large number of new enquirers. A building has been secured for church purposes, and a boys' school has been started. There are many evidences of new life. Among outsiders also the Gospel secures a ready hearing.

Pak Chon has made a large growth. The new building secured a year ago is already filled. Helper Saw with his family has recently removed here from Sorai. They will be a great help to this growing church. Some of the leading men (unbelievers) of the village are becoming alarmed. The Christians have hitherto been a small minority in the village, but they are now increasing so rapidly that these men fear that it will not be long at the present rate before the Christians become a majority.

Eul Vul: The work here is most encouraging. Last December the old leader was removed and a new leader, a Mr. Kwon, was appointed. Beginning in January, a spirit of revival seemed to sweep over the church. Members who had become indifferent were roused to new life. Other members were filled with a missionary spirit and preached the Gospel to the people of the Eub and surrounding villages. In the fall the church

had selected Mr. Kwon as their evangelist to spend the winter months in preaching to the nearby villages. The outsiders also have never shown such a readiness to listen to the Gospel as at the present time, and the attendance upon the church services has increased fifty or sixty per cent. Two schools are now in operation, one for boys and another for girls. The girls' school is taught by a young woman who was formerly in Ewa Haktang. They are also making plans for the erection of a larger church. It may be in place to note here that this revival spirit seems to be manifesting itself in both of the northern counties of Eul Yul and Pung Chun. It is showing itself in deeper interest and consecration on the part of the Christians and a spirit of inquiry and a readiness to listen on the part of the heathen.

Mention may be made of the beginning of work on the island of Chodo. Two or three years ago we reported the visit of some of our Christians to this island on a preaching tour. Other Christians have visited it from time to time, and now there are several families professing Christianity and meeting together on Sunday for worship. Also at a point about thirty *li* west from Sorai there is the beginning of what promises to grow into a group. A man who has professed Christianity for eight or nine years lives at this place, but he says "I was not a real Christian during that time." Not very long ago he seemed to be truly awakened and began to preach the Gospel to his neighbors. Several have professed to believe, and they are all meeting regularly for worship on Sunday.

ANOTHER YEAR IN THE GIRLS' SCHOOL.

From Personal Report of Miss M. B. Barrett, July, 1905.

SCHOOL opened with fifteen girls, beside one who was too ill for classroom work. She passed away in December after two years of illness, the third victim of tuberculosis. She was very patient and cheerful, a sweet trusting child of the Master, and ready to go when called.

In November another girl, Inai, was married, and, as it has turned out, very happily married, to a young man in the employ of Mr. Reynolds.

During the year we have enrolled five regular pupils, beside two others who were with us for only a short time, making our total enrollment twenty-three girls. I have had two helpers; one, Mrs. Sin, who has been in the school for so many years, carried the responsibilities of matron, besides doing most of the regular teaching. The other was Kihl, one of last year's graduates, who taught the lower classes in Chinese, gave lessons in organ music to four girls, and helped in other ways. Her work was most acceptable, but this spring she was obliged to give it up on account of ill health, and, after four months at the hospital, she too died from the same disease, tuberculosis. Her place was partly taken by Chongie, another girl, who was in the class with Kihl last year, but, not being so bright, was doing the same work again this year. This girl could not teach music, but so well had Kihl done her work, that those she taught have been playing for church and Sunday-school and morning prayers.

We are indebted for help in class-room work to Dr. Gale for four hours a week in astronomy and history; to Mr. E. H. Miller for one daily class in advanced arithmetic during fall and winter terms; to Mr. Pieters for daily Bible work in Psalms in fall and early winter; to Mrs. E. H. Miller for one class daily in intermediate geography during the spring term; and to Mr. Chung for two classes daily in Chinese for the entire year. During the spring term I taught the advanced arithmetic and Bible work, using Torrey's "How to Bring men to Christ" as a basis.

The girls have done their reciting one half the day, worked the other half, and studied in the evenings. Besides doing all their own house-work, they have done sewing, knitting, etc., on orders to the amount of about 130 yen. Half of that went for materials, some of which remain on hand, and I used 20 yen to buy a Korean chest in which to keep their work. The rest was applied to general school expenses.

We have much reason to thank our loving Father in that, in a year of epidemic scarlet fever, we have been spared. This spring we had rather a serious time with trachoma, the victims numbering fifteen girls, Mrs. Sin, Kihl, and myself. It seemed however to be entirely cured

when school closed. Three of the girls had their eyes fitted with glasses, which is so uncommon a thing among young girls that they looked odd.

All the girls who were in school when it opened were Christians, and three of those who entered this year came from Christian homes and are Christians. One is the daughter of a recent convert, who at the time of her entrance knew nothing of Christianity, but, though the youngest girl in school, she has made rapid progress. She is not yet a church member, but she seems to have given her heart to Christ and has been writing to her heathen grandparents, begging them to study the Bible and find out how good a thing the Christian religion is.

One other girl comes from a heathen home. This girl ran away to escape marriage, which was repugnant to her but was being forced on her by her parents. She became a Buddhist priestess (who are celibates), thus losing her rank and placing herself among the lowest of the low, and so angering her family that they tried to kill her. Fortunately she fell in with Christians, who took her into their home and taught her till they could ask Mr. Sharp to get her into the school. She has been most satisfactory in every way and has been admitted as a catechumen, after passing an excellent examination. She is now in communication with her family, a brother-in-law having been to see her, and is trying to influence them to accept what has been so great a blessing to her.

In March I held a class in Satuh, where a former school-girl who is married and living in the place acted as Bible woman. The advancement made by the women of this place during the two years since I was there last is evidence of what good it does for a girl to attend the school, for in the neighboring towns which I visited no such advancement had been made. But here our school-girl had been letting her light shine with marked effect. Instead of the stolid, stupid indifference to all learning and all teaching that I found on the former occasion, the young married women either had already learned to read or were learning, took an active interest in every lesson, looked up every reference, and committed all the memory verses. They were very quick to grasp

the spiritual lessons taught, asked intelligent questions, and their prayers were earnest and uplifting. The same young woman who had effected this change was also teaching the small children of believers. It made my heart glow with joy and thanksgiving to see this growth in grace and knowledge and to realize what God has enabled one young woman to do.

THE STRUGGLE FOR COUNTRY SCHOOLS.

From Personal Report of Rev. S. F. Moore, July, 1905.

ON my fall trip I laid special emphasis on the duty of parents to at least teach their children, both boys and girls, to read the Word of God. There was at that time but one school in the circuit, the one at Pai Chun magistracy. Mr. Kim, the scholarly young Buddhist High Priest, who came to us a year ago, and who was mentioned in my last report as a hopeful inquirer, has had charge of this school since last October, and under his leadership the school has prospered. His fame as a scholar has gone abroad and several Christian families have moved to the magistracy to put their boys into the school.

As a sample of his school devices I will mention his plan for making all learn the golden text. "If all are called on to recite together," he said, "a good many will only half learn it, depending on a few of the brighter ones to lead while they follow." Teacher Kim has a small metal box, resembling a cartridge, which was formerly used in practicing sorcery. In this he puts a number of small tooth-pick-like sticks, one for each child. When the box is inverted only one stick can fall out, and the child whose name is on this stick is called on to stand up and recite the golden text before the school, after which all recite together. As it is uncertain whose name will be called, all have to be ready, and the children have done excellent work in memorizing the Scripture.

Besides doing good work as a teacher, this Kim has shown a marked growth in grace, and is an earnest witness for the Master. Together with five of his older pupils, he was baptized and admitted to

the Lord's Supper in March. Before his conversion he was at the head of a monastery and had a fair income, but since his conversion has been working for his board and washing. This spring however the little group felt that he ought to have at least a small salary, and they have agreed to pay him five dollars in Korean money per month besides board, washing, and an occasional suit of clothes.

For two years there were only three families in this group who were able to take their turn in boarding the teacher and to do their share toward providing for the expenses of the school; and their self-sacrifice in order to educate their children has been worthy of all praise. I think that the example set by this little group and the good work done by the children stimulated the groups near by so that during the past year five similar schools have been begun, three of them being arranged for on my fall trip, I promising each teacher a suit of winter clothing and giving some assistance in providing slates and text-books; otherwise the schools were self-supporting.

The teachers have given up much for Christ, as they are good scholars who have had experience in teaching the classics to heathen boys, and they could get fair salaries for doing so now; but they count that loss to be gain and are all working for their board and washing. The Christians are too few and too poor to pay the usual stipend, and to get suitable men who are willing to work for their board is not always easy.

I mention the case of Mr. Yang as further illustrating how the Lord is able to supply this need. He taught the village school at Putenai, where were a few believers. They urged him to read the New Testament and Christian books. He did so and was converted last fall in answer to their prayers. As soon as he announced himself as a Christian, all his pupils left him, except two, whose parents were Christians. Under the old arrangement only those who were able to pay a bag of rice per year for each boy and to do their share toward boarding the teacher and providing for the expenses of the school were allowed to send their boys. As soon as Mr. Yang was converted

however he invited all the believers in the village to send their children to school, both boys and girls, irrespective of the parents' ability to contribute anything toward expenses, two or three of the Christians providing his meals.

Mr. Yang's father, who lives in a distant village, belongs to the gentry, and he was much distressed when he heard that his son had taken up with the "foreigners' doctrine." When the young man came home as usual at the New Year season, there was a stormy time. After vigorously denouncing the foreign doctrine and forbidding his son to have anything more to do with it, the old man was so incensed at his son's quiet refusal to renounce his Savior that he took a stick and gave him a beating (Mr. Yang is about 25 years of age), and after this he locked him up to prevent his attending the winter class, which began a few days after New Years. Mr. Yang escaped however and came to the class, where he won all hearts by his humility and gracious manners. I saw him again on my spring trip and he seemed to be growing in grace. He had been doing good work also in instructing the children, and some of the little girls who had been in school only a short time were almost able to read.

The question of how to help these little schools without harming them has been much in my thoughts, and I begin to think that, although it is a very heavy burden for the churches to carry, it is probably best for them to provide the teachers' support, while we help them in other ways. We ought to do more in providing a summer school for the teachers. Some little effort is being made along that line this summer in the sending of one of the advanced students from the Seoul Intermediate School, who will give especial attention to arithmetic and geography. The teachers of the circuit are to meet at Pai Chun magistracy for study with him.

Also, I think that a small amount of money can be used to good advantage in providing some sort of equipment, as the schools are quite destitute of maps, blackboards, and desks, the floor answering for table as well as seat. To paper the schoolroom, add an ornament or

two, and provide the things mentioned above would be a wonderful help.

Besides the five schools now running at Kurentari, Putenai, Charomai, Chuk-tunchi, and Pai Chun magistracy, a school was maintained through the winter at Parukai. The leader of the group there was so crippled by lumbago as to be incapacitated for farm work. He was laid aside for a couple of years, and during that time was supported, he and his family, largely by the Christians. Not only the Parukai group, but other groups near by, took collections of rice and sent it to him. This leader's name is Mr. Yi, and he has done a good work for Christ and is much loved and respected. Although not a good scholar, he knew enough Chinese to teach beginners, and he has conducted a small school the past winter. It was a great grief to the people at Parukai to lose him this spring, but he felt that he ought to move to the seaside on account of the poor health of his boy. The love of the Christians was manifested in their furnishing their oxen and their own services free of charge to move him to his new home.

At Muhakkol brother Tuk No Kim is also incapacitated for farm work, and, as he has grown sons, who support the family, he has been able to do a good deal in the way of teaching a few of the boys there, who have almost succeeded the past winter in learning to read. The people at this station are poorer than in any other group, and ignorance, which usually accompanies deep poverty, is manifest. Although so poor, there are two or three families who have agreed to board a school teacher, if one can be had.

The same is true of Kampaoui, where the number of children is small, but what they lack in number is made up in quality, for a brighter child than Hoa Kyungie, the chapel keeper's little boy, I never saw. They have been waiting for a teacher since last March, but as yet are unsupplied.

Throughout the whole circuit this earnest desire for the education of their children seems to have come in a kind of wave the past year, and it is the chief feature in the development of the work.

